

## 1. Hacking a Broken Link

This has (again) nothing to do with Buddhism or Myanmar. Last NewPilgrim contained a link to the translation of *Satthubimba Sutta*, and I am thankful to all those who informed me of it being invalid ("broken"). The valid link is <https://archive.org/details/TranslationOfSatthubimbaSutta> .

It happens often that a link is invalid. In this very case the reason was that I didn't know that the URL is case sensitive. What I provided in the newsletter was the same, but I typed all characters small. That's why it didn't work.

When a link doesn't work for you, it's often successful to search the desired website/file in its source. In this case you could have searched the translation where are most of my works, namely <https://archive.org/details/@monksarana> .

If you have a broken link, but you do not know a particular source of files that you are looking for, you may always rely on the domain mentioned in the link itself. In this case, the Satthubimba Sutta was in archive.org mentioned in the first portion of the URL (the link) - <https://archive.org/details/TranslationOfSatthubimbaSutta> . Search by Google "Advanced Search", or go directly here: [https://www.google.com/advanced\\_search](https://www.google.com/advanced_search) . There in the field "site or domain:" insert the domain name. In the field "all these words:" type whatever you seek in that particular domain. By clicking on the button "Advanced Search" below, you get all the found links within the domain. Here is an example: [https://www.google.com/search?as\\_q=satthubimba+sutta&as\\_epq=&as\\_oq=&as\\_eq=&as\\_nlo=&as\\_nhi=&lr=&cr=&as\\_qdr=all&as\\_sitesearch=archive.org&as\\_occt=any&safe=images&as\\_filetype=&as\\_rights=](https://www.google.com/search?as_q=satthubimba+sutta&as_epq=&as_oq=&as_eq=&as_nlo=&as_nhi=&lr=&cr=&as_qdr=all&as_sitesearch=archive.org&as_occt=any&safe=images&as_filetype=&as_rights=) .<sup>1</sup>

## 2. Eating Before Noon ... When is Noon?

It is often inconvenient to eat at a given time, regardless what that time that is. It's tight, right? So various monks and lay people tried their best to speculate about this rule.

In Buddhist countries, namely Myanmar, Sri Lanka, and Thailand, it is considered that noon is when sun is in the "zenith", i.e. above one's own head, also called the meridian time.<sup>2</sup> You can check your solar calendar, but usually 12:00 PM of your country's time is most appropriate and easy to follow. As soon as you eat after 12:00 PM you do not follow that precept .. in vague sense.. In strict sense, the time varies each day and for each region, although apart from December (and maybe January?) it is always after 12:00 PM. So, 12:00 PM is the time that is roughly the right time to take as the limit of one's eating every day. In December the sun is in zenith at 11:50 or even little bit earlier. It's great if you can always finish your meal before 11:40, to avoid any doubts. The exact times are available here:

---

<sup>1</sup> Of course, making the long story short, you could simply go to google.com and there in the search-box write what you search, and after that **site:** with the domain/website you want to search that word/phrase in. In this case you could simply type – **satthubimba sutta site:archive.org** and press Enter ... :-))

<sup>2</sup> You may like to read what Wikipedia has to say about 'noon' here: <https://en.wikipedia.org/wiki/Noon> .

- Yangon - <http://www.timeanddate.com/astronomy/myanmar/yangon> (today 12:19 PM)
- Bangkok - <http://www.timeanddate.com/astronomy/thailand/bangkok> (today 12:31 PM)
- Colombo - <http://www.timeanddate.com/astronomy/sri-lanka/colombo> (today 12:24 PM)
- Ho Chi Minh - <http://www.timeanddate.com/astronomy/vietnam/ho-chi-minh> (today 12:07 PM)
- Melbourne - <http://www.timeanddate.com/astronomy/australia/melbourne> (today 1:34 PM)
- Singapore - <http://www.timeanddate.com/astronomy/singapore/singapore> (today 1:18 PM)
- New York - <http://www.timeanddate.com/astronomy/usa/new-york> (today 12:09 PM)

You may search other towns in the “City or country...” search-field in the website. I need to emphasize, that the meridian time changes every day, so it’s worth it checking out the website time to time, especially when you travel across the globe. The website also contains Solar Noon times for next seven days (scroll to the lower portion of the website for the Sun calendar).

Several decades ago the public time of Sri Lanka was changed one hour earlier. This has been often used as a complaint against the former president of Sri Lanka, Chandrika Kumaratunga, who was a Christian, not very fond of Buddhism. The change had a huge impact on the monk’s meal time, because the meridian time thus switched to ca. 1 AM. Lay people learned to offer meals to monks at 1 AM, which distorted their view of “noon”. Later, when the time was moved back by the (Buddhist) president Mahinda Rajapaksa, meal times experienced utter chaos. It is very common until today that village monks in Sri Lanka have meal (wrongly) at 1 AM. (Forest monks are more independent from lay people, hence the transition was smoother.) Another trick, allegedly favored in Thailand, is that the last time for “meal” refers to sitting down for meal. In other words, if you sit down at 11:59, you can eat as long as you like, regardless the time .. unless you stand up – which would terminate your ‘right time’. I have witnessed this practice in Sri Lankan village monasteries.

A hundred years after the Buddha’s *Parinibbāna* the children of Vajjians (*vajjiputtakā*) developed ten points (*dasavattu*) regarding certain Vinaya rules. These ten points were, of course, attempts to loosen the rules. One of the points was *dvaṅgulakappa* (“two fingers’ (breadth)”), mentioned along with the story of Second Buddhist Council in *Cūlavaggaṇṇāli* – 12. *Sattasatikakkhandhakaṇṇ* - 1. *Paṭhamabhāṇavāro*. This word *dvaṅgulakappa* explained in *Sāratthadīpanī Tīkā* – *Dutiyasaṅgītikathāvaṇṇanā* as *Kappati dvaṅgulakappoti dvaṅgulaṇṇ atikkantāya chāyāya vikāle bhojanaṇṇ bhuñjituṇṇ kappatīti attho*. = “Two fingers’ (breadth) is proper - that means that it is proper to eat meal after the (noon) time<sup>3</sup> when the shadow (e.g. of a tree) passes two finger’s breadth.” This idea has been however rejected by the Second Buddhist Council, which was held as a response to the children-of-Vajjians’ ten points.

Vinaya should be followed conscientiously, neither according to our master, nor according to our preference. **The scriptures we have are the source of all present Buddhist teachings – that led wise people to attain enlightenment.** Western critics (naysayers) of Pāli scriptures have neither attained freedom from all greed, hatred, and ignorance, nor did they provide an unequivocal answer to most of the mysteries contained there (although they, the critics, have contributed a huge amount of confusion.).

---

<sup>3</sup> “*vikāle*” is explained as “*vigate kale*” by the scripture “*Dvemātikāpāli*” contained in the Chaṭṭha Saṅgāyanā software of Vipassanā Research Institute. Elsewhere I render it “wrong time”, according the PTS Pali-English Dictionary and CPED dictionaries.

- According to *Samyutta Nikāya - Mahāvagga – 12(52). Sacca Samyutta – 8.9.*  
*Vikālabhojanasuttavaṇṇanā: Vikālabhojanāti kālātikkantabhojanā, majjhanhikātikkamato paṭṭhāya yāvakālikaparibhogāti attho.* = "Eating in the wrong time is eating when the time is passed, which means starting from the (time) after midday,<sup>4</sup> until the (right) time of making use of (the food) [i.e. dawn]."
- This is the *Pācittiya Pāḷi* explanation for the *Pātimokkha* rule of monks (*Bhikkhus*): *Vikālo nāma majjhanhike vitivatte yāva aruṇuggamanā.* = "Wrong time means after midday until dawn."<sup>5</sup>
- This is the *Khuddaka Pāṭha* Commentary explanation for the sixth rule of *vikāla bhojanā* of the ten rules (which contain the eight rules) : *Ettha pana vikālabhojananti majjhanhikavītikkame bhojanam. Etañhi anuññātakāle vītikkante bhojanam, tasmā "vikālabhojana"nti vuccati, tato vikālabhojanā.* = "There however eating at a wrong time is eating after midday. That is indeed eating at the time which is not allowed, and thus it is called "eating at the wrong time".

### 3. The Buddha Metteyya

The Buddha Metteyya (Maitreya) is the Buddha of future, the Buddha who is anxiously anticipated.<sup>6</sup> Of course, when a Messiah or a holy person is expected, there will be time to time arising people who may (or may not) qualify for the expectation. There are many features that the upcoming Buddha is expected to have, and I dare to say that all of them together would be too unbelievable even as a fairy-tale.

The coming of the next Buddha Metteyya has been prophesized by the Buddha Gotama Himself, although in a much more conservative form than what we learn from the later scriptures. See below the translation of the relevant portion in *Dīgha Nikāya – 26. Cakkavatti Sihanāda Sutta* from M. Walshe – "Thus Have I Heard, The Long Discourses of the Buddha, *Dīgha Nikāya*", Wisdom Publications, London, 1987.

(p.403) 25. "And in that time of the people with an eighty thousand-year life-span, [76] there will arise in the world a Blessed Lord, an Arahant fully enlightened Buddha named Metteyya, endowed with wisdom and conduct, a Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of (p.404) gods and humans, enlightened and blessed, just as I am now. He will thoroughly know by his own super-knowledge, and proclaim, this universe with its devas and māras and Brahmās, its ascetics and Brahmins, and this generation with its princes and people, just as I do now. He will teach the Dhamma, lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and proclaim, just as I do now, the holy life in its fullness and purity. He will be attended by a company of thousands of monks, just as I am attended by a company of hundreds.

26. 'Then King Sankha will re-erect the palace once built by King Mahā-Panāda and, having lived in it, will give it up and present it to the ascetics and Brahmins, the beggars, the wayfarers, the destitute. Then, shaving off hair and beard, he will don yellow robes and go forth from the household life into homelessness under the supreme Buddha Metteyya. Having gone forth, he will remain alone, in seclusion, ardent, eager and resolute,

<sup>4</sup> I translate here *majjhanhika* (*majjhantika*) as 'midday', following the rendering of PTS Pali-English Dictionary and CPED.

<sup>5</sup> Whether *aruṇuggamana* is sunrise or dawn, that is disputable – *aruṇa* itself means 'sun' or 'dawn', *uggamana* means 'rise'. For detailed information about this issue and the exact timing read the book "When Is Dawn (*aruṇa*)? When Is Dawnrise (*aruṇuggamana*)?" by Bhikkhu Ñāṇadassana, free for download from

<http://sangham.net/index.php?action=tpmod;dl=item259> .

<sup>6</sup> [https://en.wikipedia.org/wiki/List\\_of\\_Buddha\\_claimants](https://en.wikipedia.org/wiki/List_of_Buddha_claimants) .

and before long he will have attained in this very life, by his own super-knowledge and resolution, [77] that unequalled goal of the holy life, for the sake of which young men of good family go forth from the household life into homelessness, and will abide therein.”<sup>7</sup>

But even though this is not yet as ‘fantastic’ as some other accounts, already here we find a problem. Piya Tan, the magnificent Buddhist scholar of modern times, has described it thus (see full document in <http://dharmafarer.org/wordpress/wp-content/uploads/2010/02/36.10-Cakkavatti-Sihanada-S-d26-piya.pdf>) :

“The juxtaposition of these two great men— they actually meet one another — clearly shows that the idea of the wheel - turner as presented in the Cakka,vatti Sutta (D 26) is a relatively early idea. It belongs to a period before the Lakkhaṇa Sutta (D 30), when the tradition of the 32 physical marks of the great man is well - developed.<sup>11</sup> Furthermore, the Bahu,dhātuka Sutta (M 115) states that there can only be one fully self - awakened Buddha and only one wheel - turner at a time.<sup>12</sup> Only in the Cakka,vatti Sīha,nāda Sutta do we find the two individuals appearing at the same time and in the same place.”

The additional literature that you may like to read is, indisputably, the *Anāgatavaṃsa*, “The Chronicle of Future”. It has been kindly translated into English already in 19<sup>th</sup> century, and therefore we can copy & distribute it without copyright problems - <https://archive.org/details/JPTS1886IIOCRed> . There is even more information here: <https://archive.org/details/THECOMINGBUDDHAVen.S.Upatissaw> .

Today in a number of Buddhist countries the idea is, that lay people will pay respect to the Buddha Gotama, make some merits, and then become enlightened during the Buddha Metteyya. However, according to certain later scriptures, one should try even if they want to be born at the time of Metteyya (Maitreya) Buddha:

1. *Ariguttara Nikāya Tīkā - Pañcaka-Chakka-Sattakanipāta Tīkā - (15) 5. Tikaṇḍakīvaggo - 2-3.*  
*Ārabhatisuttādivaṇṇanā* says: *"Na ārabhati na vipaṭṭisārī hotī"ti yo vutto, kataro so puggalo? Ossatṭhaviṇṇiyapuggalo. So hi "kiṃ me imasmiṃ kāle parinibbānena, anāgate metteyyasammāsambuddhakāle parinibbāyissāmi"ti visuddhasīlopi paṭipattiṃ na pūreti. So hi "kimatthaṃ āyasmā pamatto viharati, puthujjanassa nāma gati anibaddhā, tasmā hi metteyyasammāsambuddhassa sammukhībhāvaṃ labheyyāsi, arahattatthāya vipassanaṃ bhāvehi"ti ovaḍitabbova."*  
= “The one called “not making effort, not remorseful”, who is that (kind of) person? (It is) a person of loose effort. He indeed doesn’t fulfill even the practice of purity in morality, (thinking: ) “What for is *Parinibbāna* to me in this time, I will attain *Parinibbāna* at the time of the Rightly and Perfectly Enlightened Buddha Metteyya.” For sure, he should be admonished: “What for does the venerable dwell in negligence? The destination of worldling (*puthujjana*) is uncertain. Therefore, **you may gain the face-to-face (encounter) with the Rightly and Perfectly Enlightened Buddha Metteyya**, (through the merit that you gain by) developing insight (*vipassanā*) in order to attain Arahant hood.”
2. *Dhammasaṅgani Atthakathā - 3. Nikkhepakāṇḍo - Tikanikkhepakathā - par.1041: "Sopi "kimatthaṃ āyasmā pamatto viharati puthujjanassa nāma gati anibaddhā. Āyasmā hi metteyyasammāsambuddhassa sammukhabhāvaṃ labheyyapi na labheyyāpīti arahattatthāya vipassanaṃ bhāvehi"ti ovaḍitabbova."*  
= “For sure, he should be admonished: “What for does the venerable dwell in negligence? The destination of worldling (*puthujjana*) is uncertain. Therefore, develop insight (*vipassanā*) in order to attain Arahant hood, **whether you gain the face-to-face (encounter) with the Rightly and Perfectly Enlightened Buddha Metteyya or not.**

May all beings be happy,  
monk Sarana

---

<sup>7</sup> You can read a brief summary of the sutta here: <http://www.accesstoinight.org/tipitaka/dn/dn.26.0.than.html> or full version in [http://buddhasutra.com/files/cakkavattisihananda\\_sutta.htm](http://buddhasutra.com/files/cakkavattisihananda_sutta.htm) or <http://www.palikanon.org/en/sutta-pitaka/transcribed-suttas/majjhima-nikaya/141-mn-87-piyajtika-sutta-born-from-those-who-are-dear.html> .